



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Given)

1. Ask they^z you^g a'n (regarding) the *anfa'le*¹ (bonuses/war-spoils); let-say [you^s]: the *anfalo* (=*anfa'le*) (are) for Allah and the messenger; so *ettaqo* (let reverentially guard you^z not to displease) Allah and let-reconcile you^z *thata* (the state of affairs) among you^b; and let-obey you^z Allah and His messenger [*too!*], en(if) you^c were believers.
2. Verily only the believers (are) who^t if Allah (*bad been*) mentioned shuddered-she^{y2} their hearts^x (*in-awe*) and if (*bad been*) recited-she^y on them His *Aya'te*^w (statements/messages/signs) augmented^w them belief; and on their Lord they^z trust.
3. Who^t *youqeymona*³ (they^z up/sustain the prescribed obligations of) the Prayer^w and of what We provided them they^z expend.
4. Those they (are) the believers, (*absolute*)-right⁴; for them (are) ranks^w *enda* (by munificence of/by Rule of) their Lord and a forgiveness^w and a *rez'qon*^x (provision/-virtuals for sustenance)^x *kareemon*⁵ (bounteous, ennobling and of multiple uses/effects).
5. As when exited you^g your^t Lord from your^t house by the right and verily a team of the believers surely (are) dislikers.
6. They^z dispute you^g in the right^x after what (it^x) manifested, as if only they^z (are being) driven to the death while they look.
7. And *edb*(when/since) promises you^b Allah *ehda*^w (lone/any-one)^w (of) the *ta'efa'tay'ne*^w (band/group/party)^{w6} surely

يَسْعَلُونَكَ عَنِ الْأَنْفَالِ قُلْ الْأَنْفَالُ
لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا
ذَاتَ بَيْنَكُمْ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ
اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلَيَّتْ
عَلَيْهِمْ أَعْيُنُهُمْ زَادَهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

الَّذِينَ يُقْيِمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًا هُمْ
ذَرَجَتْ عِنْدَ رَبِّهِمْ وَمَغْفِرَةً وَرَزْقًا
كَرِيمًا ﴿٤﴾

كَمَا أَخْرَجَكَ رَبِّكَ مِنِّي بَيْتِكَ
بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ
لَكُمْ هُنَّ
سَخَدُلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ
كَانُوا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ
يَنْظَرُونَ ﴿٥﴾

وَإِذَا يَعْدُكُمْ اللَّهُ إِحْدَى الْطَّابِقَتَيْنِ

¹ The word “*anfal*” is plural of “*nafylah*,” linguistically speaking, a feminine gender noun, meaning “*bonus*” or “*extra!*” However, the word came to be understood and referred to by many Qur'an commentators as “*غائم*” = “*booties!*” But, some insist that the “*anfal*” are the *bonuses given above and beyond the normal or what is expected*, hence the name! Some say such “*anfal*” were *not legitimate* for other people but Allah *legitimized* them for the Muslims, hence they are “*bonuses!*”

² The word “*wajil*” means *shuddered and awed* the heart, see [البصائر](#)

³ That is they up/sustain/maintain the dues necessary!

⁴ The Arabic text says: “*حقا*,” not “*حق*,” i.e. the word *مفعول مطلق* “*حقا*” = absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an emphatic right. See [إعراب القرآن، لمحمود صافي](#)

⁵ The word “*kareem*” = “*كريم*” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction!* Summarily it means *bounteous and of multiple uses/effects!*

⁶ The word “*طائفة*” has many meanings, such as: *piece, group* (one to a thousand), *portion, she-circumambulator!* However, here “*الطائفيون*” means “*غير*” or “*التَّفَرِّي*,” the *caravan* or the *Quraysh* people who mobilized to rescue or help *Abu Sufyan* against the *Muslims!* He headed a caravan enroute to Mekkah with all *Quraysh*'s merchandise!

[it^w] (is) for you^b; and you^z long⁷ to other than the thorn-possessor⁸ (to) be for you^b; and Allah wants to right the right by His words^w and [He] cuts off da'bera⁹ (rear-most/ last) (of) the disbelievers.

أَنْهَا لَكُمْ وَتَوَدُونَ أَنَّ غَيْرَ ذَاتِ
الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ
أَنْ تُحَقِّقَ الْحَقَّ بِكَلْمَتِهِ وَيَقْطَعَ
دَابِرَ الْكُفَّارِ

لِيَحْقِقَ الْحَقَّ وَيُبَطِّلَ الْبَطَلَ وَلَوْ
كَذَّبَ الْمُخْرُومُونَ

إِذْ تَسْتَغْيِثُونَ رَبِّكُمْ فَاسْتَجِبْ
لَكُمْ أَنِّي مُمْدُّكُ بِالْفَيْنَ
الْمَلَائِكَةَ مُرْدِفِينَ

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى
وَلَتَطْمِئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ
إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

إِذْ يُغْشِيكُمُ النَّعَاسُ أَمْنَةً مِنْهُ
وَيَنْزَلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً
لِيُطَهِّرُكُمْ بِهِ وَيُذَهِّبَ عَنْكُمْ رَجْزُ
الشَّيْطَانِ وَلَيُرِطَ عَلَى قُلُوبِكُمْ
وَيُثْبِتَ بِهِ الأَقْدَامَ

إِذْ يُوحِي رَبُّكَ إِلَيْكُمْ مِنْ
مَعْكُمْ فَبَتَّلُوا الظِّنَنَ
سَأَلَقَ فِي قُلُوبِ الظِّنَنِ كُفَّارًا
الرَّعَبَ فَاضْرِبُوهُمْ فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوهُمْ مُنْهَمَّ كُلَّ بَنَانَ

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ

8. To right the right^x and invalidate the falsehood^x and albeit disliked (ii) the criminals.

9. Edh (when/ since) tastagheetho (you^z seek-help/ rain of) yourⁿ Lord so [He] estajaba¹⁰ (favorably-answered) for you^b: surely I am supplying you^b by a thousand of the angels, successors.

10. And not made it^x Allah except a bushra^w (a pleasing-tiding)^{w11} [and] to tranquilize by it^x yourⁿ hearts; and not the triumph^x except from ende (by munificence of/ by Rule of) Allah; verily Allah (is) Mighty, Hakeemon¹² (infinite hekmah¹³ Possessor).

11. Edh (when/ since) overlays you^b the drowsiness^x a security^w from Him; and [He] repetitively descends on you^b from the sky^w water^x to purge¹⁴ you^b by it^x and (to) undo [He] a'n (off) you^b the Satan's rejza¹⁵ (successive: convulsive and perturbing torment), and to bind [He] on yourⁿ hearts¹⁶ and firms [He] by it^x the feet.^w

12. Edh (when/ since) reveals¹⁷ your^t Lord to the angels: surely I am with you^b so let-firm you^z whom^r they^z believed; [I] will cast in the hearts (of) whom^r they^z disbelieved the dread, so let-strike you^z over the necks^w and let-strike you^z of them every fingertip¹⁸.

13. Tha'leka (that afar-it/ that) (is) because verily they, mutually they^z contended Allah and His messenger;

⁷ The word “تَوَدُونَ” translated as “long you” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

⁸ This “thorn-possessor” is yet another Arabic-tongue expression, meaning “the armed/fighting power” ones!

⁹ The Qur'anic phrase: “Then (had been) cut off da'bera(rear-most/ last of) the people” = قطع دابر القوم = دابر = of such people! of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person

¹⁰ The word “استجاب” is answered plus made available what was requested, i.e. “favorably answered”

¹¹ Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, bushra (a pleasing-tiding)! And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'an always uses it for the “khabrey” (desirables, goodnesses, worthinesses)!

¹² See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

¹³ See the Lexicon attached to this Translation for “hekma”

¹⁴ That is to “purge” you from “janabah” جنابة or the “great incidence,” as opposed to the “lesser incidence” when one breaks his “wodho'a” = cleansing for Prayer performance. See attached Lexicon for this Translation.

¹⁵ The word “رجز” has several meaning: successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان

¹⁶ The expression “to bind [He] on your hearts,” is figurative Arabic tongue expression meaning: gave patience and strengthened the resolve!

¹⁷ The word “يُوحِي” is rooted in “أَوْحَى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another(e.g.: a commanded)! And “الْوَحْيُ” is fire or king! See اللسان

¹⁸ The word “بنان” means the fingertip or the finger on the basis of calling the whole by its part, i.e. to strike every part of their bodies. Also “بنان” could mean place of abode, so it could mean strike them in every abode.

and whoever [he] mutually contends Allah and His messenger, so surely Allah (is) severe (in) the punishment.	وَمَن يُشَاقِّ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ذَلِكُمْ فَدُوقُوهُ وَأَنَّ لِكُفَّارِنَ عَذَابَ النَّارِ
14. <i>Thalekum</i> (<i>he afar-collective-you/that</i>) so let-taste it ^x you ^z ; and verily for the disbelievers (is) The Fire's ^w torment.	يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُولُوهُمْ الْأَدِيَارِ
15. O you who ^r they ^z believed: if met/encountered you ^c whom ^r they ^z disbelieved marching then let-not turn/- diverge you ^z to them the <i>adba'ra</i> (<i>rears</i>).	وَمَن يُولِّهُمْ يَوْمَئِذٍ دُرْبَهُ إِلَّا مُتَحَرِّفًا لِقَتَالٍ أَوْ مُتَحِبِّزًا إِلَى فَعَةٍ فَقَدْ بَاءَ بِغَضَبِ مِنَ اللَّهِ وَمَا أُولَئِنَّهُمْ جَهَنَّمُ وَيَعْسُنُ الْمَصِيرِ
16. And whoever [he] turns/diverges (to) them then-day his <i>dobra</i> (<i>rear</i>), except (as) a shifter/maneuverer for a fight or a swerver/incliner to a <i>fe'aten</i> ^w (<i>band/ party/group</i>) ^w , then <i>qad</i> (<i>already and affirmatively</i>) <i>ba'a</i> ([he] deservedly incurred) by a wrath from Allah and his abode/lodging(is) Hell ^w and wretched(is) the destiny.	فَلَمْ تَقْتُلُوهُمْ وَلَكُنَّ اللَّهَ قَاتِلُهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكُنَّ الَّهُ رَأَى وَلَيَبْلُغَ الْمُؤْمِنُونَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ
17. So not killed them you ^z [and,] but Allah killed them; and not threw you ^g <i>edb</i> (<i>when/since</i>) you ^g threw, [and,] but Allah threw; and to essay the believers from Him an essay <i>hasanan</i> (<i>ultimately meritorious deed</i>); verily Allah (is) <i>Sameeon</i> (<i>Acute-Hearer, Enabler of others to hear/favorable Answerer to prayer</i>), Omniscient.	عَلِمَ ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهِنٌ كَيْدُ الْكُفَّارِ
18. <i>Thalekum</i> (<i>he afar-collective-you/that</i>) and surely Allah (is) enervator (<i>off</i>) the disbelievers' scheme.	إِنْ تَسْتَفِتُهُوا فَقَدْ جَاءُكُمُ الْفَتْحُ وَإِنْ تَنْهَوْهُا فَهُوَ حَيْرٌ لَكُمْ وَإِنْ تَعُودُوهُ نَعْدٌ وَلَنْ تُغْنِيَ عَنْكُمْ فِتْكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ
19. <i>En</i> (if) <i>tastaftaho</i> ¹⁹ (<i>you^z seek: opening/ overwhelming victory</i>) so <i>qad</i> (<i>already and affirmatively</i>) came (to) you ^b the <i>fathom</i> ²⁰ (<i>opening</i>); and <i>en</i> desist you ^z , then it ^x (is) <i>khayron</i> (<i>choicer/worthier</i>) for you ^b ; and <i>en</i> you ^z revert [<i>We</i>] revert ²¹ ; and never enriches ²² <i>a'n</i> (<i>off</i>) you ^b your ⁿ <i>fe'ato</i> ^w (<i>band/party/group</i>) ^w ²³ a thing, and albeit swelled ^w [<i>i'tw</i>] and verily Allah (is) with the believers.	مَعَ الْمُؤْمِنِينَ
20. O you who ^r they ^z believed let-obey you ^z Allah and His messenger and let-not divert you ^z <i>a'n</i> (<i>off</i>) him while you ^r hear ²⁴ .	يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطْبَعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلُّوْهُ عَنْهُ وَأَتَتُّهُمْ تَسْمِعُونَ
21. And let-not be you ^z like who ^r said they ^z : we heard while they hear not.	وَلَا تَكُونُوا كَالَّذِينَ قَالُوا
22. Verily the evilest of the <i>dawabbe</i> (<i>she-moving-creatures</i>)	سَمِعْنَا وَهُمْ لَا سَمِعُونَ * إِنَّ شَرَ الدَّوَابَ عِنْدَ اللَّهِ الْأَصْمَمُ

¹⁹ The word “**تَسْتَفِتُهُوا**” means you seek the opening i.e. *overwhelming victory*.

²⁰ By way of *sarcasm* the *mushrekeen* (polytheists) were seeking victory by saying: “(O, Allah): if was this, it^x (is) the right^x from *endaka* (*springing from You, by Your Rule*), then [You] rain down on us stones from the sky^w or come [You] (to) us by a painful torment,” as stated in *Ayah 32* of this *Surah*, so Allah answered them by saying: “came to you^z the opening (*overwhelming victory*).” So word “الفتح” means “overwhelming victory, i.e. victory, besting and rule” see *الراغب*!

²¹ That is if they revert to fight the Muslims Allah will then revert to help the Muslims to defeat them again!

²² The word “**تَغْنِي**” has double meanings: (1) enriches, (2) suffices! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

²³ That is the party of the disbelievers (the polytheists).

²⁴ That is you “hear” The Qur'an, the messenger speaking, or his exhortations!

<p>enda (by Rule of Allah (is) the ssommo (deaf people), the bokmo²⁵ (born dumb-mute people), who 'not reason they^z.</p> <p>23. And had Allah knew in them khayran (worthiness/goodness/desirables) surely [He] (would have made) them hear, and if [He] (had made) them hear, surely (would have) diverted they^z while they (are) shunners.</p> <p>24. O you who^r they^z believed: estajeebo²⁶ (let-compliantly-answer you^z) for Allah and for the messenger if [he] summoned you^b for what vivifies you^b and let-know you^z that Allah interposes between the mar'ee²⁷ (mature/perfect manliness possessor) and his heart and verily to Him you^z (shall be) thronged.</p> <p>25. And ettaqo (let reverentially guard you^z) an essay not assuredly betides whom^r dhalamo²⁸ (they^z wronged) of you^b particularly; and let-know you^z that Allah (is) severe (in) the punishment.</p> <p>26. And let-remember you^z edh (when/since) you^f (were) a few musta'dh'afoona²⁹ (you^z being deemed weaklings) in the land^w you^z fear that abduct/snatch you^b the mankind, then [He]: lodged/retreated you^b and [He] supported³⁰ you^b by His succor and razaga ([He] provided) you^b of the goodies^{w³¹} la'alla (craving currently unavailable deed that/ perhaps) you^b thank you^z.</p> <p>27. O you who^r they^z believed let-not betray you^z: Allah and the messenger and³² betray you^z yourⁿ amana'te^{w³³} (duties/obligations/responsibilities)^w while you^z know.</p> <p>28. And let know you^z: that only yourⁿ possessions and children (are) an essay^{w³⁴}, and verily Allah has a great remuneration.</p> <p>29. O you who^r they^z believed: en(if) tattaqo (you^z reverentially guard not to displease) Allah, [He] makes for you^b a criterion and [He] expiates a'n(off) you^b yourⁿ sayye'aa'te^w</p>	<p>الْبَكُّمُ الَّذِينَ لَا يَعْقُلُونَ</p> <p>وَلَوْ عَلِمَ اللَّهُ فِيهِ خَيْرًا لَا سَمَعُوهُمْ وَلَوْ أَسْمَعْهُمْ لَتَوَلَّوْهُمْ وَهُمْ مُعْرَضُونَ</p> <p>يَأَيُّهَا الَّذِينَ ءَامَنُوا أَسْتَجِيبُوْا لِلَّهِ وَلِرَسُولِهِ إِذَا دَعَاكُمْ لِمَا خَيِّبَكُمْ وَاعْلَمُوا أَنَّ اللَّهَ خَوْلُ بَيْنَ الْمَرْءَ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تَحْشِرُونَ</p> <p>وَاتَّقُوا فِتْنَةً لَا تُصِّنِّفُ الَّذِينَ ظَلَمُوا مِنْكُمْ حَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعَقَابِ</p> <p>وَادْكُرُوا إِذَا أَنْتُرْ قَلِيلًا مُسْتَضْعِفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفُكُمُ النَّاسُ فَأَوْلَئِكُمْ وَأَيْدِكُمْ بِنَصْرَهُ وَرَزْقُكُمْ مِنْ الظَّبَابِ لَعْلَكُمْ تَشَكَّرُونَ</p> <p>يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْانَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ</p> <p>وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَحْرَجُ عَظِيمٌ</p> <p>يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ تَتَّقُوا اللَّهُ سُجْنُ لَكُمْ فُرَقَانًا وَيُكَفَّرُ</p>
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²⁵ The words "بكم" "ضم، بكم" are plural nouns while their closest English corresponding equivalents are adjectives and so no plural for either except to associate the respective word with a plural noun people! Hence, my transliteration!

²⁶ The word "استجيبوا" "يُستَجِيبُوا" is rooted in "استجاب" "meaning; favorably/compliantly answered, not just answered! See الهدى

²⁷ See the Lexicon attached to this Translation for the differences between: the man=الإنسان, the human=الإنسان, و الشخص=person, the mar'o = المرع، being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرع," the Lexicon explains why we cannot use this seemingly acceptable way!

²⁸ See the Lexicon attached to this Translation for "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

²⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³⁰ The word "أيدهم" comes from the "أيد" which is that "(divine) Might," as in the Ayah: "And the Heaven We built it by (divine) Might" (55: 47), a kind of "Might" which Allah alone possesses!

³¹ The word "طبات" = "goodies" = "goodies, " = a feminine gender means any thing delectable and legitimate!

³² The reader should note that the Arabic is "أماناتكم" with a "kasrah" on the "t" indicating that there is an omitted "مضاف" = "owners of" Also the "و" "و المعية أو المصاحبة" is "is" the simultaneity or concomitance, meaning you betray not Allah and the messenger and your amanat!

³³ See the Lexicon for this Translation for this very important and hefty word, however in this context and Allah knows best, it is the religious duties and obligations.

³⁴ See the Lexicon for this Translation for a fuller definition of this very multifaceted meaning!

(demeritorious-deeds)^w and [He] forgives for you^b; and Allah (is) possessor (of) the munificence the great.

30. And *edb* (when/since) machinate by you^g who^r they^z disbelieved to restrain³⁵ you^g they^z or [to] kill you^g they^z or [to] exit you^g they^z; and they^z machinate and Allah machinates, and Allah (is) *khayro* (choicer/-superior/ worthier) (of) the machinators.

31. And if (to be) recited on them Our *Aya'te*^w (*Qur'anic statements*) said they^z: *qad* (already and affirmatively) we heard; if³⁶ we will surely (we could have) said like this; *en* (not) this^x except fables (of) the [firsts] (*ancients*).

32. And *edb* (when/since) said they: ^z *Allhumma*³⁷ (O, Allah): *en* (if) was this, it^x (is) the right^x from *endaka* (springing from/by Rule) (of) You^g, then let-[You^s] ill-rain* on us stones from the sky^w or *ea'teena* (let-[You^s] betide/ come to us) by a painful torment.

33. And not[was] Allah to torment them while you^s (are) in them; and not [was] Allah tormenting them while they *yastaghferona*³⁸ (they^z seek-forgiveness) [from Allah].

34. And what (is) for them that not Allah torments them while they^z repel *a'n* (off) The Mosque^x The Sacred, and they^z were *en* (not) its^x *aw'leya*³⁹ (guardians/allies); not its^x *aw'leyao* (=*aw'leya*) except the *muttaqona* (the reverential guarders against Allah's displeasure), [and,] but most (of) them know not.

35. And not [was^x] their prayer^w *enda* (at/by) The House^x except a whistling^x and a clapping,^w so let-taste you^z the torment by what you^c were disbelieving you^z.

36. Verily who^r they^z disbelieved, they^z expend their possessions to repel *a'n* (off) Allah's path, so they^z shall expend it^w; afterwards it^w is/be on them *hasratan*^{w40} (ardent contrition)^w; afterwards they^z (shall be) worsted; and who^r they^z disbelieved to Hell^w (they shall be) thronged.

37. To distinguish Allah the *khabeetha*^x (wicked/ill-natured)

عَنْكُمْ سَيِّئَاتُكُمْ وَيَغْفِرُ لَكُمْ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٣﴾

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ
وَيُمْكِرُونَ وَيُمْكِرُ اللَّهُ وَاللَّهُ خَيْرُ
الْمَكْرِينَ ﴿١٤﴾

وَإِذَا تُتْلَى عَلَيْهِمْ إِيمَانُنَا قَالُوا قَدْ
سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا
إِنْ هَذَا إِلَّا أَسْطِرُ الْأَوْلَى ﴿١٥﴾

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا
هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا
حَجَارَةً مِنْ السَّمَاءِ أَوْ ائْتِنَا
بَعْذَابَ الْيَمِينِ ﴿١٦﴾

وَمَا كَانَ اللَّهُ لِيَعْذِبْهُمْ
وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ
مُعذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿١٧﴾

وَمَا لَهُمْ أَلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ
يَصْدُونَ عَنِ الْمَسْجِدِ
الْحَرَامِ وَمَا كَانُوا أُولَيَاءَهُ إِنْ
أُولَئِكَ إِلَّا الْمُتَّقُونَ وَلَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٨﴾

وَمَا كَانَ صَلَاتِهِمْ عِنْدَ الْبَيْتِ إِلَّا
مُكَاءِءٌ وَتَصْدِيَةٌ فَذُوقُوا العَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٩﴾

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ
أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ
فَسِينَفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ
حَسْرَةً ثُمَّ يُغْلِبُونَ وَالَّذِينَ
كَفَرُوا إِلَى جَهَنَّمَ يُخْرَسُونَ ﴿٢٠﴾

لِيَمِيزَ اللَّهُ الْخَيْثَ مِنَ الْطَّيْبِ

³⁵ That is to *imprison* you!

³⁶ The particle “لَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when!” See *إِمْغَنِي الْلَّبِيبِ، إِبْنَ هَشَامَ*

³⁷ The expression “يَا اللَّهُ” means a call of *invoking/supplicating/beseeching* Allah!

*The word “مَطْرِ” is always for the ill or evil consequences, whereas “مَطْرِ” for the good result. See *الرَّاغِبِ*

³⁸ The word “يَطْلَبُونَ الْغَفَرَانَ” = “they seek forgiveness!” In English there is *no seemly way* to say: “يَسْتَغْفِرُونَ” per se! So I settled for saying: “they seek forgiveness!”

³⁹ The word “أَوْلِيَاءِ” could also mean: friends, protectors!

⁴⁰ The word “أَشَدَ النَّمَ” is *النَّاجِ*! Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition!

^x from the good^x and makes [He] the *khabeetha* some of it^x on some, then [He] heaps them together, then [He] makes/emplaces it^{x⁴¹} in Hell^w; those, they (are) the losers.

وَجَعَلَ الْخَيْثَ بَعْضَهُ عَلَى بَعْضٍ
فَبِرَّ كُمَّهُ جَمِيعًا فَيَجْعَلُهُ فِي
جَهَنَّمَ أَوْ لِئِكَهُمُ الْخَسِرُونَ

38. Let-say [you^s] for whom^r disbelieved they^z: *en(if)* they^z cease, (*it shall be*) forgiven for them what *qad* (*already and affirmativeh*) antededated, and *en* they^z return then *qad* (*already and affirmatively*) proceeded ^w the dispensation^{w⁴²} (*of*) the [firsts] (*ancients*).

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَتَهَوَّا
يُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ
يَعُودُوا فَقَدْ مَضَتْ سُنُّتُ
الْأُولَئِكَ

39. And let-mutually fight them you^z so-that not (*there*) be^w a *fetnaton*^w (*disbelief/ tumult*)^w and the religion^x all (*of*) it^x be^x for Allah; so *en(if)* they^z desisted then verily Allah by what they^z work (*is*) *Basseeron* (*keen: Seer-comprehensive Knower of the facts and their ultimate consequences*).

وَقَتْلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ
فَإِنْ أَنْتَهُوَ فَإِنَّ اللَّهَ بِمَا
يَعْمَلُونَ بَصِيرٌ

40. And *en(if)* they^z diverted, then let know you^z that only Allah (*is*) yourⁿ Guardian, *ne'ama* (*most excellent*) (*is*) the Guardian and *ne'ama* the *Na'sseero* (*iterative-Succorer*).

وَإِنْ تَوَلُّوا فَاعْلَمُوا أَنَّ اللَّهَ
مَوْلَكُكُمْ نِعْمَ الْمَوْلَى وَنَعْمَ
النَّاصِيرٌ

41. And let-know you^z that only (*what*) you^c booty-netted of a thing^x so surely for Allah (*is*) its^x fifth and for the messenger and for the kin possessors and the orphans and the poor⁴³ and son (*of*) the path (*the wayfarer*), *en(if)* believed you^c were by Allah and what We descended on Our *abde*⁴⁴ (*a slave*) the Criterion's Day, day met the *ja'm'aa'ne* (*the twain opponent: hosts/ multitudes*), and Allah over every-thing (*is*) Omnipotent.

* وَاعْلَمُوا أَنَّمَا غَنِمَتمْ مِنْ شَيْءٍ
فَإِنَّ اللَّهَ خَمْسَهُ وَالرَّسُولُ وَلِذِي
الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ
وَآتَيْتُمُ السَّبِيلَ إِنْ كُنْتُمْ ءاْمَنْتُمْ
بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ
الْفَرْقَانِ يَوْمَ التَّقَى الْجَمِيعَانَ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

42. *Edh* (*when/ since*) you^f (*were*) by the valley's [the] hither bank and they (*were*) by the valley's the uttermost bank; and the caravan (*is*) lower than you^b; and had you^c mutually promised (*each other*) surely (*would have*) differed you^c in the appointment; [and,] but to finish Allah a matter [*was*] *mafoolan*⁴⁵ (*that which is inevitably done/ fulfilled*), to perish who^p [*he*] perished because⁴⁶ (*of*) an evidence^w and lives who^p [*he*] lived because (*of*) an evidence^w; and verily Allah surely (*is*) *Sa'meon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.

إِذْ أَنْتُمْ بِالْعَدْوَةِ الْدُّنْيَا وَهُمْ
بِالْعَدْوَةِ الْقُصُوى وَالرَّكْبُ
أَسْفَلُ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ
لَا خَلَفْتُمْ فِي الْمَيْعَدِ وَلَكِنْ
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولاً
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيْنَةٍ وَيَحْيِي
مَنْ حَيَ عَنْ بَيْنَةٍ وَإِنَّ اللَّهَ
لِسَمِيعٍ عَلِيمٍ

⁴¹ Once the wicked is *heaped* ("some of it on some"), then the *whole heap* is set to Hell!

⁴² The word "dispensations" plural for "سنن" also it means the "laws" or "ordinances!"

⁴³ For the words "مساكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction! The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people!"

⁴⁴ The word "abde" = "slave," the denotation of this word is *rarely paradoxical* with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

⁴⁵ The word "mafoolan" = "مفuo لا" is an objective, singular masculine noun, no English equivalent for it *per se!*

⁴⁶ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن"

43. *Edb (when/since) Allah shows you^g them in your^t mana'me (sleep-vision/sleep) a few, and had [He] evinced you^g them many surely (would have) faltered you^c and mutually altercated⁴⁷ you^c in the matter; [and,] but Allah saved; verily He, (is) Omniscient by (what) the chests possess.*

44. *And edb (when/since) [He] shows you^b them edb'e eltaqaytom (met/encountered you^c) in yourⁿ eyes^w a few and [He] lessens you^b in their eyes^w so that Allah finishes a matter [was] mafoolan⁴⁸ (that which is inevitably done/fulfilled), and to Allah (is to be) returned the matters.*

45. *O you who^r they^z believed if met/encountered you^c fe'atan^w (military: band/party/group)^w then let-firm you^z and let remember you^z Allah multitudinous, la'alla (craving currently unavailable deed that/perhaps) you^b prosper you^z.*

46. *And let obey you^z Allah and His messenger and let not mutually altercate you^z then you^z falter and yourⁿ wind^w goes^w/departs^w⁴⁹; and issber (let-hold on patiently) you^z; verily Allah (is) with the ssabereena (they who have patience).*

47. *And let-not be you^z like whom^r they^z exited from their homes^w insolently and in ostentation (to) the mankind and they^z repel a'n (off) Allah's path and Allah by what they^z work (is) Surrounder.*

48. *And edb (when/since) adorned for them the Satan their works and [he] said: no overcomeer for you^b today of the mankind, and verily I am a neighbor for you^b; then lamma (when/whence) mutually saw^w the fe'ata'ne^w (two military: bands/parties/groups)^w recoiled [he] on his both heels⁵⁰ and said [he]: verily I (am) a disclaimant/absolver⁵¹ (of myself) from you^z, verily I see what not you^z see and that I fear/know⁵² Allah and Allah (is) severe(in)the punishment.*

49. *Edb (when/since) say the hypocrites, and who^r in their hearts an illness⁵³ deluded these, their religion; and*

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكُمْ قَلِيلًا
وَلَوْ أَرَنَاكُمْ كَثِيرًا لَفَشِلْتُمْ
وَلَتَنْزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ
سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

وَإِذْ يُرِيكُمُوهُمْ إِذْ تَقْبِعُونَ
أَعْيُنُكُمْ قَلِيلًا وَيُقْلِلُكُمْ فِي أَعْيُنِهِمْ
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
وَإِنَّ اللَّهَ تَرْجِعُ الْأُمُورَ

يَأَيُّهَا الَّذِينَ إِذَا آمَنُوا إِذَا لَقِيْتُمْ
فِتْنَةً فَاثْبِطُوا وَإِذْ كُرِوْا إِنَّهُ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنْزَعُوا
فَفَفْشُلُوا وَتَذَهَّبَ رَحْكُمْ وَأَصْبِرُوا
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ
دِيْرِهِمْ بَطَرًا وَرَئَاءَ النَّاسِ
وَيَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ
بِمَا يَعْمَلُونَ حُسْنٌ

وَإِذْ زَرَنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ
وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ
مِنَ النَّاسِ وَلَنِّ جَارٌ لَكُمْ
فَلَمَّا تَرَأَتِ الْفَعَنَانِ نَكَصَ عَلَى
عَقْبِيهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ
اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ
فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ

⁴⁷ The word “النَّازِعَةُ” of “النَّازِعُونَ” = “الْخُصُومَةُ” See!
اللسان

⁴⁸ See footnote 1903 above, for “mafoolan!”

⁴⁹ Literally “your wind goes/departs”=“تَذَهَّبَ رَحْكُمْ” This is Arabic tongue expression, as victory comes through the wind, which Allah sends to accomplish the victory! It is stated in the Hadeeth that the Messenger (SAWS) said: “I was given victory by ‘as-Saba’ (an Easterly wind) and Aad was destroyed by ‘ad-daboor’ (a westerly wind).

⁵⁰ The “recoiled he upon his heels” is an Arabic tongue expression, meaning drew backward without turning!

⁵¹ The word “امْفَوْلُ بِهِ” or بِمَعْنَى “فَاعِلٌ” على وزن “فَيْلٌ” بِهِرَىءٌ masculine, singular noun! Thus, “disclaimant” in the sense of disclaiming what they do! In other words, he disclaims/absolves himself from such associations!

⁵² Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁵³ The word “illness” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

whoever [he] trust on Allah, then verily Allah (is) Mighty Hakeemon⁵⁴ (infinite hekma⁵⁵ Possessor).

50. And if⁵⁶ [you] see edh (when) yatawaffa (meet and receive while before dying) whom^r they^z disbelieved the angels, they^z strike their faces and [their] rears and (say they): let-taste you^z the burning's torment.

51. Tha'leka (that afar-it/ that) (is) by what advanced^w yourⁿ hands^{w⁵⁷} and verily Allah (is) not dhallamen⁵⁸ (injustice-doer) for the abeede⁵⁹ (worshippers/ submitters/ slaves).

52. As Pharaoh's aal'e (family/ house/ kin/ chiefs/ followers) wont/praxis and who^r (were) of before them they^z disbelieved by Allah's Aya'te^w (miracles/ signs/ proofs) so took them Allah by their offenses; verily Allah (is) strong, severe (in) the punishment.

53. Tha'leka (that afar-it/ that) because verily Allah was not a changer (of) a boon^{w⁶⁰} an'amaha⁶¹ (graced it^w [He] bounteously and ennoblingly/the most desirable and delighting boons) on a people until they^z change what (is) by (i.e. within) their selves^w; and verily Allah (is) Sa'meon⁶² (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

54. As Pharaoh's aal'e (family/ house/ kin/ chiefs/ followers) wont/praxis and who^r (were) of before them they^z denied by their Lord's Aya'te^w (signs/ proofs) then We perished them by their offenses and We drowned Pharaoh's aala, (aal'e), and all were dha'lemeena⁶³ (injustice-doers).

55. Verily the evilest (of) the dawabbe (she-moving-creatures) enda (by Rule of) Allah, (are) who^r disbelieved they^z so they believe not.

دِيَنْهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٤﴾

وَلَوْ تَرَى إِذْ يَتَوَفَّ الَّذِينَ كَفَرُوا
الْمَلَائِكَةُ يُضَرِّبُونَ وُجُوهَهُمْ وَأَذْنَابَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٥﴾

ذَلِكَ بِمَا قَدَّمْتَ أَيَّدِيْكُمْ وَأَنَّ
اللَّهَ لَيْسَ بِظَلِيمٍ لِلْعَبْدِ ﴿١٦﴾

كَذَابٌ إِالِ فِرْعَوْنَ وَالَّذِينَ
مِنْ قَبْلِهِمْ كَفَرُوا بِعَاهِيْتَ اللَّهِ
فَأَخْذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ
قَوْيٌ شَدِيدُ الْعَقَابِ ﴿١٧﴾

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُنْ مُغِيرًا
نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى
يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿١٨﴾

كَذَابٌ إِالِ فِرْعَوْنَ وَالَّذِينَ
مِنْ قَبْلِهِمْ كَذَبُوا بِعَاهِيْتَ رَبِّهِمْ
فَأَهْلَكْتَهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا إِالِ
فِرْعَوْنَ وَكُلَّ كَانُوا ظَلَمِيْنَ ﴿١٩﴾

إِنَّ شَرَ الدَّوَابِ عِنْدَ اللَّهِ الَّذِينَ
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

⁵⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "احكيما"

⁵⁵ See the Lexicon attached to this Translation for "hekma"

⁵⁶ See footnote 1893 above regarding "أَوْ"

⁵⁷ The expression: "what put forth their hands" means what they did, themselves!

⁵⁸ The word "ظلم" means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more! Therefore, negating the bigger benefits automatically negates the smaller one! Clearly Allah is exalted and is beyond any need. So He does not wrong at all!

⁵⁹ The word "عبد" = "slaves, worshippers, submitters" means all Allah's creatures of humans or Jinn! So, if they are His "عبد," then no one else "owns" them, hence they are all free from any human bondage!

⁶⁰ See the Lexicon attached to this Translation for the word "نعمه" the next best approximation in English for "نعمه" is "boon!" in fact there is no English equivalent per se for "نعمه" as "نعمه" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

⁶¹ The word "نعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "نعم"! So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting! The pronoun "hd" in "an'amaha" refers to the boon!

⁶² See the Lexicon attached to this Translation for this multi-meaning word = "المُسْمَع"

⁶³ The word "ظلم" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

56. Who^r you^g covenanted of them afterwards they^z breach their covenant in each [once^w] (*time^w*) and they, not *yattaqoona* (*they^z reverentially guard not to displease Allah*).

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ
يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ
مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿١﴾

57. So if [you^s] assuredly grab⁶⁴ them in the war, then *sharred*⁶⁵ (*let-you^s deterrently-disperse*) by them whom^P (*is*) behind⁶⁶ them, *la'alla* (*craving currently unavailable deed that/perhaps*) they *yadhdhakarona* (*repetitively-reminisce*).

فَإِمَّا تَعْقِفُهُمْ فِي الْحَرْبِ فَشَرَدَ
بِهِمْ مَنْ خَلَفُهُمْ لِعَاهُمْ
بَذَكُورٌ ﴿٢﴾

58. And if [you^s] assuredly⁶⁷ fear of a people a treachery, so *anbeth* (*let-forsake/ abandon [you^s]*) to them on a *sawa* (*mutual equality*); verily Allah loves not the traitors.

وَإِمَّا تَخَافُرٌ مِّنْ قَوْمٍ
فَأَنْبَذَ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا
يُحِبُّ الظَّانِينَ ﴿٣﴾

59. And let-not assuredly reckon who^r disbelieved they^z surpassed⁶⁸ (*Us*) they^z verily they enfeeble⁶⁹ not.

وَلَا يَحْسِنَ النَّاسُ كَفَرُوا سَبَقُوا
أَنَّهُمْ لَا يُعِزُّونَ ﴿٤﴾

60. And let-prepare you^z for them what you^z could of force^w and of the steeds^w *reba'tte*⁷⁰ (*mooring myriads of steeds*), you^z terrify⁷¹ by it^x (*i.e. the preparedness^x*) Allah's foe⁷² and yourⁿ foe; and others of lesser than/- excluding them not know them you^z, Allah knows them; and whatever you^z expend of a thing in Allah's path, (*if^x is to be*) fulfilled⁷³ to you^b while you^f (*are*) not *todh'lamoona*⁷⁴ (*to be wronged you^z*).

وَأَعِدُّوا لَهُمْ مَا أَسْتَطَعْتُمْ مِّنْ قُوَّةٍ
وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ
بِهِ عَذَّوْ اللَّهُ وَعَذَّوْكُمْ وَآخَرِينَ
مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ
يُوفَّ إِلَيْكُمْ وَآتَنَّمُ لَا تُظْلَمُونَ ﴿٥﴾

61. And *en(if) janaho* (*inclined they^z*) for the peace^{w75} so *ejanah* (*let-incline [you^s]*) for it^w and let-trust [you^s] on Allah; verily He, He (*is*) The *Sa'meo*⁷⁶ (*The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

* وَإِنْ جَنَحُوا إِلَى السَّلْمِ فَاجْنِحْ هَا
وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦﴾

62. And *en(if)* they^z want to deceive you^g then verily your^t sufficiency⁷⁷ (*is*) Allah; He Who supported⁷⁸ you^g by His succor and by the believers.

وَإِنْ يُرِيدُوا أَنْ يَخْدُعُوكَ فَإِنَّ
حَسَبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ
بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٧﴾

⁶⁴ The word “تَعْقِفُهم” rooted in “تَعْقِفُ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is ادركه ببصره لحدة في النظر,” ظفر به“ صادف“ respectively! See the *bayan* and *lisan* I chose “grab” as it obviously includes “meet” and “sight” as you cannot grab without “sighting” and “meeting!”

⁶⁵ The word “شرد” means disperse in a manner to deter others, i.e. “deterrently-disperse!

⁶⁶ That is, those who are in the same disposition.

⁶⁷ This “assuredly” is to intensify the word “fear,” as the Arabic is “ تخاف ” not “يخاف ”

⁶⁸ The word “surpassed” here means escaped Allah’s penalty!

⁶⁹ Similarly, “enfeeble” here means: they are unable to weaken Allah’s design to penalize them.

⁷⁰ The word “rebatt”=“رباط” has many meanings, among them: *posting for Jihad a group of five horses and above*.

⁷¹ To “terrify” means to fill with intense fear or overwhelm with fear and thus *win without a fight*! Thus, such a measure is to prevent war from happening in the first place!

⁷² The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see the *hadeyi* and *lisan*

⁷³ The word “الوفاء” = “التعام” = “يوفى” from “يُوفى” meaning gathering the last component of any obligation to make it a whole! So, “يُوفى” means to be endeavored and gathered the last part of an obligation and fully fulfilled it!

⁷⁴ The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this Ayah!

⁷⁵ That is they inclined to the concept^w w/ fact^w / idea^w of (reconciliation, peace and submission) !

⁷⁶ See the *Lexicon* attached to this *Translation* for this multi-meaning word = !المُسْمِعُ

⁷⁷ The word “محسب لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر” = في حساب “حسب” Thus, “المصدر” = the infinitive noun of the verb, making it standing for the strongest action of the verb!

63. And [He] attuned among their hearts, had you^g spent what (*is*) in the Earth^w together not attuned you^g among their hearts, [and,] but Allah attuned among them; verily He (*is*) Mighty *Hakeemon*⁷⁹ (*infinite hekmah*⁸⁰ Possessor).

وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ
مَا فِي الْأَرْضِ حَيْثُماً أَلْفَتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ
بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

يَأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنْ
اَتَعْكَ مِنَ الْمُؤْمِنِينَ

64. O, you the Prophet, your^t sufficiency (*is*) Allah and who^p *ettaba'a* ([he] closely-followed) you^g of the believers.

65. O, you the Prophet: let-incite/urge [*you*^s] the believers over the fighting; *en*(*if*) be of you^b twenty *ssabe-roona*^x (*they who possess patience*)^x they^z (*would*) over-come two hundreds; and *en* be of you^b a hundred^w they^z (*would*) overcome one thousand^x of whom^r they^z disbelieved, because verily they (*are*) people (*who*) not understand they^z.

يَأَيُّهَا النَّبِيُّ حَرَضَ الْمُؤْمِنِينَ
عَلَى الْقَتَالِ إِنْ يَكُنْ مِنْكُمْ
عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ
وَإِنْ يَكُنْ مِنْكُمْ مِائَةً يَغْلِبُوا
آلَافًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ

66. Lo! Now lightened Allah *a'n*(*off*) you^b and [He] knew that in you^b (*is*) a weakness; so *en*(*if*) be of you^b a hundred^w *ssa'berraton*^w (*they who possess patience*)^w they^z (*would*) overcome two hundred^w and *en*(*if*) be of you^b a thousand^x they^z (*would*) overcome two thousands^x by Allah's leave, and Allah (*is*) with the *ssa'bereena*^x (*they who possess patience*)^x.

أَفَرَأَيْتَ خَفَّ اللَّهُ عَنْكُمْ وَعَلِمَ
أَنَّ فِيهِمْ ضَعْفًا فَإِنْ يَكُنْ
مِنْكُمْ مِائَةً صَابِرَةً يَغْلِبُوا
مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفًا
يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ
الصَّابِرِينَ

67. Not [was] for a Prophet to be for him captives until *youthkhend*⁸¹ ([he] overwhelms and exhaustively weaken the enemy) in the land^w; you^z want the world's^w transient and Allah wants the Hereafter's^w and Allah (*is*) Mighty, *Hakeemon*⁸² (*infinite hekmah*⁸³ Possessor).

مَا كَارَ لَنِي أَنْ يَكُونَ لَهُ أَسْرَى
حَتَّىٰ يُتَخْرِجَ فِي الْأَرْضِ تُرِيدُونَ
عَرْضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

68. *Lawla* (*had it not been for*) a book from Allah preceded surely *massa* (*touched/betided*) you^z in what you^c took a great torment.

لَوْلَا كَتَبَ مِنْ اللَّهِ سَبِقَ لَمْسَكُمْ
فِيمَا أَخْدَتُمْ عَذَابَ عَظِيمٍ

69. So let-eat you^z of what *gha'nema* (*booty-netted*) you^c goodly legitimate and *ettaqo* (*let-reverentially guard you^z not to displease*) Allah, verily Allah (*is*) *Ghafoor* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

⁷⁸ The word “أَيْدِي” from “أَيْدِي” which is exclusively *Allah's Might!* Thus, anywhere in the Qur'an we meet “أَيْدِي” it is always a “support” from *Allah alone*, and no other entity could *match*, hence it is “divine!” There is *no English word* to describe such “أَيْدِي!” The word “support,” obviously is *not* sufficient to indicate the implication of “أَيْدِي.”

⁷⁹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁸⁰ See the Lexicon attached to this Translation for “hekmah”

⁸¹ The word “أَثْخَنَ” linguistically means *overwhelmed and prevailed*. And “أَثْخَنَ” also means *exaggerated in wounding the enemy*. And “أَثْخَنَهُ” means *weakened him*. And “أَثْخَنَ فِي الْأَرْضِ” means *got a hold of, prevailed over and became the master over the territory!* And in *Hadeeth Aaeysha*: “لَمْ أَشْبَهَا حَتَّىٰ أَثْخَنَتْ عَلَيْهَا أَيْ بَالْغَتْ فِي جَوَابِهَا وَأَقْهَمَهَا” means I exaggerated in my response to her until I confounded her! Thus, literally means *got a hold of it, prevailed and became the master over its territory!* *At-Tabary*, a noted *Emam* in the *Tafseer* of the Qur'an says for “أَثْخَنَ” means *overwhelmed, prevailed over and gained mastery*. Thus, this *Ayah* does *not* say “أَثْخَنْتُهُمْ قَتْلًا,” but says “أَثْخَنْتُهُمْ” That is *got a hold of, prevailed over and became the master over their territory!* Therefore, and Allah knows best “أَثْخَنْتُهُمْ” must be taken for its linguistic implication and *not necessarily* to mean “أَثْخَنْتُهُمْ قَتْلًا.” However, some *Tafseer books* say that “أَثْخَنَ” means *exaggerate in the killing of the polytheists!* In summary, based on the aforesaid, I think “أَثْخَنَ” mean *took hold of, prevail over and continue to have mastery over the territory*.

⁸² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁸³ See the Lexicon attached to this Translation for “hekmah”

70. O, you the Prophet, let-say [you^s] for whomever (are) in yourⁿ hands^w of the captives: en (if) knows Allah in yourⁿ hearts khayran (worthiness/goodness-/desirables) youa'tey ([He] accords/allots) you^b khayran choicer/superior-/worthier) than of what (had been) taken from you^b and [He] forgives for you^b and Allah (is) Ghafooroon (iterative Forgiver), Raheemon (iterative mercy Giver).

يَأَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيهِكُمْ
مِّنَ الْأَسْرَى إِنْ يَعْلَمُ اللَّهُ فِي
قُلُوبِكُمْ خَيْرًا يُؤْتَكُمْ خَيْرًا مِّمَّا
أَخْدَى مِنْكُمْ وَيَغْفِرُ لَكُمْ وَاللَّهُ
غَفُورٌ رَّحِيمٌ ﴿١٧﴾

71. And en (if) they^z want your^t betrayal⁸⁴, so qad (already and affirmatively) betrayed they^z Allah of before, then [He] enabled [you^f] of them⁸⁵, and Allah (is) Omniscient, Hakeemon⁸⁶ (infinite hekmah⁸⁷ Possessor).

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا
اللَّهُ مِنْ قَبْلٍ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٨﴾

72. Verily who^r: believed they^z and emigrated they^z and jahado⁸⁸ (they had earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves^w in Allah's path, and who^r lodged/retreated they^z and succored they^z those, some (of) them (are) aw'leyao⁸⁹ (guardians/allies) (of) some; and who^r believed they^z and not emigrated they^z not for you^b of their guardianship of a thing until they^z emigrate; and en (if) istanssara⁹⁰ (they^z sought succor of) you^b in the religion then (it is) on you^b the succor, except over/on a people between you^b and [between] them meetha-qon^x (ratified-covenant)^x; and Allah by what you^z work (is) Basseeron (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ ءَاءُوا وَنَصَرُوا
أُولَئِكَ بَعْضُهُمْ أُولَئِكَ بَعْضٌ
وَالَّذِينَ ءَامَنُوا وَلَمْ يَهَاجِرُوا مَا
لَكُمْ مِنْ وَلَيْتُمْ مِنْ شَيْءٍ حَتَّى
يَهَاجِرُوا وَإِنْ أَسْتَنصِرُوكُمْ فِي
الَّذِينَ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى
قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيقَاتٌ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٩﴾

73. And who^r disbelieved they^z some (of) them (are) aw'leyao⁹¹ (guardians/allies) (of) some, ella (unless) you^z do it^{x92} takon (it^w be) a fetna'ton (disbelief/tumult/subterfuge) in the land and a big corruption.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أُولَئِكَ بَعْضٌ
إِلَّا تَفْعَلُوهُ نَكُونُ فِتْنَةً فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ﴿٢٠﴾

74. And who: believed they^z and emigrated they^z and jahado (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving) in Allah's path, and who^r lodged/retreated they^z and they^z succored, those, they (are) the believers (absolute)-right⁹³, for them

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ
ءَاءُوا وَنَصَرُوا أُولَئِكَ هُمُ

⁸⁴ The expression “ان يريدوا خيانتك” = “if they want your betrayal,” is open to two interpretations: (a) they want to betray you, or (2) they want you to betray! The correct interpretation in this great Ayah is (a)!

⁸⁵ That is He empowered you over them!

⁸⁶ See Lexicon attached to this Translation for regarding “الحكيم” and “حكيماً”

⁸⁷ See the Lexicon attached to this Translation for “hekmah”

⁸⁸ The word “Jahado” = “جاهدوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word “جاهد” is root word for “Jehad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Share'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

⁸⁹ The word “أولياء” could also mean, among them: protector, friend

⁹⁰ The word “طلبوا نصركم” = “[they] sought your succor!” In English there is no seemly way to say: “[they] sought your succor” per se! So I settled for saying: “[they] sought your succor”

⁹¹ See footnote 1947 above regarding “أولياء”!

⁹² That is you, as believers, ally yourselves with other believers!

⁹³ The Arabic text says: “حقاً” not “حق,” i.e. the word “حقاً” = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See اعراب القرآن، محمود صافي!

a forgiveness ^w and a *rez'qon*^x (*provision/victuals for sustenance*) ^x*kareemon*⁹⁴ (*bounteous/ennobling and of multiple uses/effects*).

75. And who^r believed they^z from after and emigrated they^z and *jahada* (*they exerted their utmost mental/physical and possessorial efforts fighting in Allah's cause*) with you^b so those (*are*) of you^b and the *arham*⁹⁵ (*maternal/paternal kins*) possessors some (*of*) them worthier by some in Allah's Book, verily Allah by every-thing (*is*) Omniscient.

الْمُؤْمِنُونَ حَقًا هُمْ مَغْفِرَةٌ وَرَزْقٌ
كَرِيمٌ

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ
وَهَاجَرُوا وَجَاهُوا مَعَكُمْ
فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ
بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

⁹⁴ The word “*kareem*=“**كَرِيم**” is a *subjective, singular, masculine noun!* It has *no exact English equivalent*, as explained in length in footnote 28 of the *Introduction!* Summarily: *bounteous, ennobling and of multiple uses/effects!*

⁹⁵ The word “*arham*” rooted in “*رحم*” from “*الرحمة*” which is “*forgiveness, sympathy, and mercy*” and rooted in *all that is the womb!* Thus, *one's relatives from the mother's side are “أَرْحَامٌ”* as they related through the same womb! See in “*اللسان*” the “*relatives*” from the *father's side* “*أَقْرَبٌ*” are also “*أَرْحَامٌ*” I believe because *all* are rooted in “*الرحمة*” hence all *maternal/paternal kins* are “*أَرْحَامٌ*”